THE LIFE AND DEATH OF IESVS CHRIST.

In part:

Summarily comprising his INFIRMITIES and SORROVVES, &c.

In a Sermon preached before the Kings MAIESTY at ROYSTON in October last.

BY

SAMVEL WALSALL Bachalar *in Diuinitie.*

Cui iustius viuam, quàm illi, qui si non moreretur ego non viuerem? Bern.

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17...27

The Copie of the Epistle wherwith the *Sermon was presented to the Kings most* excellent MAIESTIE.

IT pleased your Highnesse *of late, hauing (while it was in vttering) gratiously aspected, & so in effect produced this obscure and indigested Sermon, afterward to require a copie of it. Herein to my seeming not vnlike that King of Starres the* Sunne: *which hauing by vertuall influence resolued a* Morning Cloud *into a kindly showre, by an attractiue power prouoketh it vp againe in vapour. In vapour I feare, and may well say: as iustly fearing, that this Sermon how euer by vertue of so gracious irradiation, in the fall it might happily seeme a showre not altogether vnkindly; yet in the rise, it will proue a weaker vapour; and be repelled euen from* The middle region *of approbation. To which notwithstanding it humbly tendeth, and may it thither come it is the vtmost terme of this poore* Vapours aspiring. *But of so farre comming I haue no reason to presume: rather to feare it will fall in the rising. Onely* Philosophy *ministers me some comfort, suggesting, that causes* Constitutiue *are likewise* Conseruatiue: *which Theologie seconds, teaching, that what the* Supreme power (*on* Macrob.

earth immediately deriuing it selfe to Princes) brings into Esse, *it maintains therin. And indeed further, albeit at first in conscience of the* Author *his disabilities my pen dared not aduenture vpon the Paper which shoul d present it selfe to the view of a* Monarch, *so mighty in Dominion & Iudgement, that in all mens iudgement he is mightier in the latter; yet at length making a vertue of necessitie, I bethought me, and haue since effectually felt, that so a Christian* Prince *his command in ciuill performances, is like the Gospels in spirituall duties: it enables to what it commands. Whereof the* Poet *gaue me the hint* — Iuuat idem qui iubet — *and if I may be bold to vsurp his speech.*

Non habeo ingenium: *Cæsar* sed iussit, habebo.

Or though I am (as indeed without this cõmand enabling, I am) vtterly destitute of all ingenious conceit; yet your Maiesties *zeale to* Christ Iesus *his* Life and Death, *so expressely signified, will accompt that ingenious enough, which striues to be zealous. Of this zeale to shew some further testimony, I cease not to powre out my soule in daily Prayer for your* Maiestie.

IESV CHRISTI.

Prædicator indigniſſimus

SAMVEL WALSALL.

The Epiſtle to the Reader.

THis my firſt *trauell*, in Enuies eye not more miſhapen then in mine own, which nor aduice though mature, nor entreatie though vrgent was able to *bring forth*, as ſhunning light; Suſpicious Feare, and Clamorous Calumnie, two violent *Mid-wiues* haue drawne out *in dias luminis auras*. Feare ſuggeſted, that, copies of the Sermon being already extorted, it might chance without my knowledge be *Preſſed* (ſo I preſently apprehended it) *to death*: which (were I touched with ordinary regard of reputation) might haue made deeper *impreſſion* of griefe in me, then of letters in the paper. Calumnie commenced an *action* of ambitious preſumption againſt mee, which though I preſume mine actions will not beare, yet required it ſome aſſertion. To ſtop the detracting mouth; or, if not, to ſet it wider open, ſee here I haue expoſed this (terme it at your pleaſure) to view, to cenſure, and had ſooner, had the

Printer sooner dared aduenture his *Mart*. The indifferent Reader will easily consider, it is not a iust tractate, but a Sermon confined in an houre-glasse. The fauourable or charitable Reader, while I handle *Christs infirmities* and *Sorrowes*, will not heape *Sorrowes* vpon mee by rigorous heauy censure, but with inclinable fauour will *support* mine *infirmities*; at least with charitable construction will interpret the *Slips* of the Author, as of one oppressed with the weightinesse of the subiect. To my poore, *Posse*, I haue indeuoured with such varietie to temper it, as that in the former part, there are *Doctrinall* points for the iudgement to feed vpon, and in the latter there is *Passion* to worke vpon the affection: the Lambe, that cannot dine into that deep, may wade in this shallow. Against the malignant Readers *Virulence*, *I prepare* my *Stomack* with this *counterpoison* of resolution, that, how-euer, I haue preached (that which Saint *Paul* accounts a glory) *Iesus Christ, and him crucified*: and I arme my selfe with the conscience of mine owne humble ambition, the highest clime whereof was this, not to bee vtterly *condemned*

demned by the *iudicious sentence* of a ROYALL IVDGE. In this point I am deepely *Protestant*: that for Printing it, of mine owne disposition, I was an vtter *Recusant*: both because a matter of deuotion is not so fitting this Age of Controuersies, or of toyes, as also for that I conceited mine owne weaknesses with strong apprehension. But the reasons afore specified haue preuailed with mee so farre, as to cause mee stampe this ruder mettall, and cast my *Mite* (Talent I haue none) into the publike Treasurie. This much withall I must desire thee gentle Reader, to be aduertised: that while my stile submits to the vulgar reach, and I striue to apply the Soueraigne balme of *Christs Passion* to the wounds of each Readers conscience, I haue inserted much familiar, homely phrase, and (giue mee leaue to take vp another Metaphor) haue clad this body in courser weeds, and stripped it of those comely vailes of complement, that suted *the presence* in which it first presented it selfe. Yet this one more: take notice of mine ingenuous acknowledgement, that here I haue feld much wood out of other mens *grounds* to *edifie* *as rude.*

withall : but yet so hewed and squared, and hammerred it with mine owne inuention, and framed it with my methode, as I suppose the owners, (though good enditers,) cannot bring in *euidence* of theft against mee : *Tantum erat, si forte tanti. Vale in eo, quem tibi prædico.*

Cantabrig: CORP. CHRI. COL.

Februar. 19.

S. W.

THE

The Life and Death of *Jesus Christ.*

ESAY. 53. 4.

Surely he hath taken our infirmities, and carried our sorrowes. The Text.

THose three things, which are wont to make audience and moue attention to any saying, namely; the Author, if it be eloquent and of esteeme; the Matter, if it bee important and of consequence; the Manner, if it be compendious and with brevitie: those all do here ioyntly meete in this passage and Text of Scripture, and all in so effectual and ample manner, as that any one of them (I can truly say) may challenge, both of them (I dare boldly say) deserue an attentiue audience, and a reuerent attention. For if wee are accustomed to heare with attention, or reade with delight the lines of worthy men, though reported with very tedious discourse, The Introduction.

or

or written in voluminous Hiſtories; and that by worthleſſe Authors: behold in this one diſcourſe of holy Hiſtorie, compiled by that prophetical Hiſtorian and Euangelicall Prophet, the Prophet Eſay, whoſe ſtile is *Flos Sermonis*, the flower of ſpeech, a flouriſhing ſpeech: by him heere in ten words is reported and written the life and death. Of what man? Of ſo worthy a man, as is both God and Man: the Life and Death of him, who is both in life and in death aduantage; yea more, who is the life of the liuing, and the death of death, Chriſt Ieſus. I ſay, Chriſts life and death; a life feebled with naturall infirmities; a death cauſed by violent ſorrowes; yet that ſo feebled, and this ſo cauſed, with ſuch infirmities, and by ſuch ſorrowes, that thoſe were not forced vpon him, for the Text ſaies, He hath taken them: and in theſe hee fainted not, for the Text ſayes, Hee carried them: Milde was his life, and his death quiet, though that laborious, and this dolorous; the very time of his birth preſaging ſo much: Since this Prince of Peace was then borne, when all the World was at peace, to tell vs he ſhould bee milde and meeke;

Hier. præf. in eſai.

Ibid.

meeke; he was mild and meeke, he toke our infirmities: this man of sorrowes was then borne, when all the world was taxed, to tell vs he should bee taxed and burthened; he was taxed and burthened, he carried our sorrowes.

So that in this Scripture, as in a glasse, we may behold both the Bethleem stable, which Saint Hierome extols aboue the Romaine Capitol, and wee may behold the Mount Caluarie, which the Fathers parallell to the Garden of Eden: behold heere the brightest night that euer was, at Bethleem, where the Sonne of Righteousnesse shined, while the Sunne of the Firmament did sleepe: and behold heere the gloomiest day that euer was at Ierusalem, when the Sunne of the Firmament hid it selfe in darknesse, because the Sonne of Righteousnesse offered himselfe in sacrifice: behold here a Christmas day, or a *Natus est*; and behold heere a good Fryday, or a *consummatum est*: a taking, and a carrying: an Assumption, and a Passion. For so likewise in the eight Chapter of Saint Mathew, this very Text is alleadged, and thus rendered, ἔλαβε καὶ ἐβάστασε, he toke, and he carryed; he

The Parts generall.

Nocte. Luk.

he tooke our nature and defects, proper to our nature, and those were infirmities: he carried our sinnes, and penalties due for our sinnes, and these were sorrowes: there was the assumption, and here is the Passion; two degrees of Christs humiliation.

Fulgent. ad Trasim. l. 3.

The speciall points.

In the taking or assumption (for so the Church-Bible reads it, he hath taken, and so the originall word Nasa bears it, and so Saint Mathew turnes it) in this I say three particulars are chiefely remarkable, first the condecencie or fitnes, he hath taken them, therefore it was fit hee should take them; a fit assumption: Second the generalitie or extent, he hath taken our infirmities, that is, all our infirmities; a generall assumption: Third, the cause or motive, his own love, hee hath taken them, they were not imposed; a loving assumption. In this carrying or passion I observe three degrees: First his paine in the word Sorrowes, otherwise translated paines: a painefull passion. Second, his patience in the word carryed, hee carried them euen as a Porter does his burthen (for so both the Hebrew Sabal in Esay, and the Greeke βαστάζω in Mathew doe import) a patient passion.

passion. Third, his compassion in the Word Our, Our sorrowes: a compassionate passion. In summe, as S. Bernard speaketh, while he liued *Passiuam actionem habuit*; he took our infirmities: when he died, *Passionem actiuam sustinuit*, Hee caried our sorrowes; tooke those fitly, generally, louingly: caried these painfully, patiently, compassionately.

Ser. in fer. 4. hebd. pœnos.

To begin with the first, as in the creation of man, God made Man like himself, by stamping in him the Image of his owne nature: so in the Redemption of Man, God made himselfe like Man, by taking on him the infirmities of our Nature. And looke how God by way of diuision speaks of Adam: *Ecce Adam*, behold the Man is become as one of vs. Gene. 3. 22. The same may wee rightfully pronounce of the second Adam, God incarnate, *Ecce Adam*, He was a Man vnder infirmities euen as we are. Iames. 5. 17. For well doe Diuines obserue Christ, to haue partaken of euery state of man, and therefore as he had of the state of innocence, exemption and immunity from sinne, hee had of the state of Grace, exuberance, and excellence of guifts,

The first generall part.

I

Fitnesse of taking.

Dict. hoc de Elia.

he

he hath of the ſtate of Glory, Clearenesſe, and Bleſſednesſe of Vision. So likewiſe he was to take of the ſtate of corruption, a nature of infirmitie, and infirmities of nature.

Obiection. This is a hard ſaying indeede. The ſcripture tels vs, That at his preſence, the foule Spirits trembled: at his rebuke, the boyſterous Winds calmed: to his feete, the plyant Waters ſubmitted themſelues for ſupporters: and that now he ſitteth at the right hand of the Throne of the Maieſtie in the Heauens. This the Scripture tels vs; and doe you tell vs, That he was bred, and was borne, and was brought vp in, and was broken with infirmities? The Creation was an eaſier worke, *Inſtit & geſſet*, a word and a worke, and yet hee tooke ſtrength vpon him to effect the Creation. The Redemption of Man is a hard worke. *Multa tulit, fecitque*, he was to beare Paines, and worke Myracles, and yet does hee take weakneſſe vpon him, to accompliſh the Redemption of Man? Lord Ieſus, if thou commeſt to deſtroy the workes of the Deuill, and to ſwallow vp Death in victory, a man would thinke thou haſt reaſon to gird thy ſelfe

selfe with strength, and bee well appointed, and not to bee cloathed with weakenesse, and to disarme thy selfe. Wilt thou our Sampson, and our Captaine against the spirituall Philistines, suffer the haire of thy strength to be shaven off? We thy followers may well cry out in this storm of danger? Maister, carest thou not that we perish? *Mark* 4. 38. Saue vs, or wee perish: Rise vp *Sampson*, the *Philistines* are vpon thee, rise vp, rise vppe, and put on strength, O arme of the Lord. Esay 51. 9.

To assoyle this doubt, we are to consider, that God his waies are not as mans wayes, but God his strength is made perfect in Mans weaknesse, nor hath Christ with his strong arme, but with his holy arme hath he gotten himselfe the Victory: nor hath this Combatant encountred, and conquered that strong armed man, that huge Goliah the Deuil, with the sword and brigandine of Saul; but against a Helmet of Brasse, and a Coate of Maile, he hath taken the staffe and sling of Dauid: the staffe being the infirmitie of his flesh; a slender staffe to relye vpon: the sling, the ignominy of his Passion; a sling to cast his life from him. Answer.

This

This King of Righteousnesse would needs become a Subiect to our infirmities.

Which infirmities, as it is questionlesse he did take, so was it fit and requisite he should take. First, *Propter finem incarnationis*, to pay the price of ransome for our captiued and inthralled Soules, and [c] to strengthen our frailty, and [d] immortalize our mortality. Secondly, *Propter finem incarnationis*, to demonstrate the truth of his assumed humanity, [e] and to vnderprop the weaknesse of our declining Faith. Thirdly, *Propter exemplaritatem virtutis*, to exemplifie mildnesse and mékneſſe by himselfe, as if hee had cryed in this manner, [f] If you cannot obey me commanding, yet follow me procéeding, I haue taken your infirmities, take ye one anothers, and learne of mee, for I am méeke. So many of mine infirmities, so many Engines of battery, to beate downe the kingdome of your pride.

Reasons.

Ob id infirm. nostras suscepit, vt minus essent in nobis. Amb. idem. Fulg. lib. 3. ad Trasim. ἔδει τὴν σάρκα ἀθενῆ σαρκὰ ἀδυναμωθῆναι. *Basil. hom.* εἰς ἀγ. χρ. γεν. [a] ἵνα ἐλεύθερώσῃ τὸ δοῦλον. *Basil.* εἰς ἀγ. χρ. γεν. ἵνα δῷ τὸ βέλτιον *Nazian. in passi. Vt nostrâ hanc fragilem naturam quasi manu ad immortalitatem posset educere Lact. instit. 4. 13.* [c] *Quomodo discipuli crederent, quisse moriturum, nisi morituri tristitiam comperissent? Amb. in Luk. l. 10. c. 22.* ἵνα πιστεύωσι. *Chry. in Mat. hom. 84.* [f] *Si præcipientem sequi non potes, sequere antecedentem. Lact. instit. 4. 16. Patientem docere non potest, qui Subiectus passionibus non est. ibid.*

A fourth reason is, *Propter fiduciam accessus*, hereby to giue vs confidence of accesse vnto the Throne of Grace, that now since we haue a High Priest, who is touched with the feeling of our infirmities. Hebr. 4. 15. We haue entrance with confidence by faith of him. Ephe. 3. 12. Now we may like Elias mount vp to Heauen with a fiery Chariot of zeale, and now wee may like the foure and twenty Elders, hauing goulden Viols full of Odours, fall downe before the Lambe, and now like the Cherubins, flutter with our wings displaied, and spread about the Mercy-seate. Such trust haue we through Christ to God-ward. For can we thinke he will repine to giue vs his mercies, his bounties, who hath daigned to take our frailties, our infirmities? And can we doubt he will be συμπαθὴς and compassionate, who we know is ὁμοιοπαθὴς and of like compassions? Do we then groane vnder the burthen of our infirmities? The Apostle tels vs, wee haue a High Priest, who is touched with the feeling of our infirmities, and the Prophet tels vs, wee haue a Sauiour, who

taken

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hath taken vpon him our infirmities.

2. The extent still.

And certes, if the Logicke rule faile not, to take ours is to take All ours: and heere the rule failes not, he hath taken all our infirmities; all spirituall, of which Esay principally speakes, all Corporall, to which Saint Mathew applies it.

Obiection.

Strange, very strange doctrine, may some-man reply, and fitly reply, to burthen Christ with Al our infirmities; All of Soule, All of Body. The Schoolmen ascribe all fulnesse to him, fulnesse of sufficiency, fulnesse of prerogatiue, fulnesse of plenty, fulnesse of influence: and it is a receiued rule, that, what is made by myracle, is more perfect then that is made by nature or art, as Christs Wine in Cana was the best Wine. And can we then surmize that Christs soule so fairely full, now inuested with all rich habits of Grace, and (as the Schoole teacheth) inioying blessed vision from the instant of his conception, was tainted with guilt of sinne, was ouercast with Cloud of ignorance, was disquieted with rebellion of lust? Can wee once imagine, that Christs body so

Omnimodam plenitudinem numerositatis & copiæ. Bonau. Christ in Ioan. 2. hom. 21.

so myraculously made, now clad with incorruption, and inriched with glory, and clarified with beauty, was euer affected with maladie, or enfabled with infirmity, or noted with deformity? Doe we euer reade that Christ lay languishing in a Consumption, or swolne with a Dropsie, or lame of the Goute? How then is this true, that hee hath taken all our infirmities?

I answere. He hath taken them all; but with distinction. For let not the couetous man (that inlargeth his desire as the Hell) thinke Christ tooke his couetousnesse; he was onely couetous of our saluation: Nor let the soule (which is blemished with staine of sinne) think hee tooke sinne or staine; this Israelite was without guile, and this Lambe was immaculate: Nor let any man thinke his body, which the holy Ghost had shaped to become a Sacrifice of a sweet sauor in the nostrils of God, and which is personally united, was euer disfigured with blemish, or distorted with mishape, or distempered with diseases; this frame was proportioned

Answer.

Theod. dial. ἐρατ. 5. 19.

in most equable Symmetry, and Correspondence of parts, and the Wood of this Arke was exempt from corruption. Although wee are wholly corrupt, like the Citty of Ierusalem, From the sole of the foote to the head, there is nothing sound in it. Esay 1. 6. Yet Christ is wholly pure, more pure then the body of Absalon, from the sole of his foot to the top of his head there was no blemish in him. 2 Sam. 14. Saint Hierom is bold to auerre, that his countenance carried hidden in it a starre-like brightnesse, which reuealing it selfe, made both his Disciples to follow him at the first sight, and his apprehenders to fall backewards to the ground. No, wee must distinguish of infirmities, there are according to Damascene ἀδιάβλυτα πάθη, or εὐδιαβλήτα, which Saint Austine expoundeth miserable or damnable; according to Bonauenture *Passibilitatis* or *inordinationis*, which Aquinas phraseth Penall, or culpable. *Simpla vetustas* or *dulpa*, saiēs Lombard, there are infirmities, either painfull without sinne, or sinfull with paine; Christ tooke those, not these. Those for in all things it behoued

In Psalme 44. Explan ad principiam, quiddam siderium. ibid. forma eius lactei coloris decore illuxit & in figni statura praeminuit. Cassiod. In Psal. 45.

honed him to bee made like vnto his Brethren. Heb. 2.17. Not these, for hee came not in sinfull flesh, but in the similitude of sinfull flesh. Rom. 8.3. Againe, Penall infirmities are eyther *detractabiles* (it is a Schoole tearme) or *indetractbiles:* they are either personall to some men as to be borne lame, or naturall to all men, as to be borne weak; Christ tooke these, not those. These, as being euidences of his humanity: not those, as being impediments of his function.

For instance of Christs defects and infirmities if wee suruay his outside, behold, his birth was ordinary, was mean, was meaner then ordinary, was extraordinary base: *Verbum non poterat fari verbum* cryes S. Austin, the word an Infant, a poore weake Infant: the bread of life borne in Bethlem, which is by interpretation, the house of Bread, but such a poore house of Bread, that there was scarce any bread in the house: hee was made lower then the Angels, true indeed, for he was comforted with the beasts that perish: his birth (to say no more) so meane, that Herod and all

Instance in infirmities outward.

Ierusalem had little reason to bee troubled at the newes of it, and the Wise-men who purposely iournyed from the East to present guifts to a Babe in a Manger, a man would thinke these Wise-men to haue béene Men none of the wisest. In his life, behold when he was to pay tribute, hee was faine to fish for Money, he went in a Coat without a seame: we reade, he begged water to drinke, a Loafe and a Fish his best chéere; this was his wealth: his owne Kinsfolkes went to lay hands on him, thinking hee had béene out of his wits; heere was his estéeme: for infirmities of body, he was weary, Ioh. 4. 6. he was hungry. Math. 4. 2. hee thirsted. Ioh. 4. 7. he wept, Ioh. 11. 33. In a word, σῶμα ὁμοιοπαθὲς ἡμῶν ἠμφιεσμένος, he was compassed with infirmity. Hebr. 5 2. Search we now his inside and soule: in that we shall finde ignorance. For so the Fathers teach, and so himselfe professeth, hee knew not the day of Judgement, but yet with distinction, he had ignorance not of euil disposition, or maintaining false opinions, but of pure negation: not vincible ignorance,

Ignat. ad Tral. ep. 2.

Infirmities inward, as

I

Ignorance.

Damas. περ. ορθ. l. 2.

Naz. 2. l. de fil.

or

or of things he might know, but inuincible: not priuatiue ignorance, or of thinges hee ought to know, but méere *nescience*: in bréefe, ignorance, *Integritatis non fomitis meram, non crassam*, hée had simple ignorance, and not sinfull ignorance.

Christ had sadnesse, for so himselfe witnesseth of himselfe, My Soule is heauy to the death. Math. 26. the word is περίλυπος, heauy round about: so that he was really sad (heauy) and extensiuely sad (round about) and intensiuely sad, (to the death) such an intention of sadnesse, as neuer felt man aliue, euen to the death, not vntill, but vnto death, my soule is heauy round about vnto the death. But yet with distinction he had sadnesse, as a temptation or affliction, not as a sinne or transgression: and that temptation in respect of the first motions, not as ye second, so as he was affected, but not disturbed & disordered therfore in his inferior and sensual wil, not in his superior and reasonable will: or in his θέλησις and naturall, not in his βούλησις and deliberate will: and if in his superiour, reasonable, and deliberate

2 Sadnesse.

Turbantem non perturbantem. Ben.

De rectitudine delectus.

Vellet eo potius quam volumate. Ber.

Bern. Ser. de paß. & Aquin. ἐτάραξεν ἑαυτον.

will he was sad, he was therefore sad, because he would be sad, if it bee saide, he was troubled, Iohn 13. 21. it is expounded he troubled himselfe, Iohn 33. 33. nor was his sadnesse ruling reason, but ruled by reason: nor was it in respect of the end, which was redemption, but of the obiect, which was death: in breefe, he had painfull sadnesse, and not sinfull sadnesse.

Subiacens, non præsidens. Bon.

Iust. Mart. dial. πρὸς τρυ. *Amb. 2. de sid. 3 Dam.* ὀρθ *Hier. Aug.*

Christ had feare, for so the Fathers teach, and so himselfe bewrayeth, while he prayes the cup may passe from him, prayes most passionately, as Math. 26. 39. reports it, O my Father, Mark. 14. 36. recordeth, Abba Father, Abba, the language of the tender Infant to his deere Father, and yet to make it more effectuall by ingemination, hee saith, Abba Father, if it be possible (so it is in Mathew) I, but it is not possible; yes, all thinges are possible vnto thee, (so Saint Marke) O my Father, Abba Father, take this cup from mee. Sure as for sadnesse he did, Mar. 14. 33. ἀδημονεῖν and willingly fainted: so for feare he did ἐκθαμβεῖσθαι & was euen astonished; but with distinction, hee had naturall feare,

Idem quod latinè papiis Eras. in Mar.

feare, not horrible such as the damned haue. And that only *Secundum propassionem, non passionem*, mouing him in his purpose, but not remouing him from his purpose, nor so had hee feare, as it imports vncertainety of euent, but as the sensitiue appetite shunneth a thing terrible; especially death the greatest of terrors: nor yet did hee pray simply against death, but against the cursed death of the Crosse: nor did hee feare death absolutely, but with condition. Math. 26. 39. If it be possible. Luke. 22. 42. If thou wilt: nor as death was satisfactory for our sinnes, but as it was destructiue of his life: in breefe, he had naturall feare, and not sinfull feare. *Hier in Mat. 6* *Aquin.* *Non ex nolle absoluto bene ex conditionato. Bru.* *Vt destructiua, non reparatiua.*

Christ had anger, while he scourged the buyers & sellers out of the Temple; but with distinction, he had anger rather as a will desirous to punish sinne, then as a passion: if so, yet as it is a passion of detestation, not of reuenge: anger not like ours, preuenting his will, but following his wil: anger *Per zelum non per vitium*, inordinate anger did not possesse him, but the zeale of God his house did eate him vp: in breefe he had *Vt dicit voluntatem vindicatiuam malefacti. Bonauen. Thom.*

zealous

zealous anger, and not sinfull anger.

Anger, Feare, Sadnes, Ignorance, all infirmities he tooke, which were not vnseemely for him and were expedient for vs: all which made for apparance of the truth of his humanity, or for accomplishment of the worke of redemption. And such were those, which are natural and not personall (for he tooke not the person of any man, the Sonne of Abraham: but the nature of man Heb. 2. the seed of Abraham) and such were those, which are painefull, and not sinfull: and euen sinfull infirmities hee tooke, since τὸ ἀπρόσληπτον ἀθεράπευτον, whatsoeuer in man was not some way assumed was no way healed, though he took them not by way of inherence and pollution, as the Sunne shining on noisome and filthy places is it selfe not anoyed, nor defiled: yet by way of imputation, he bare our sinnes. 1. Pet. 2. Hee was made sinne. 2. Cor. 5. God imputed sins vnto him; and by way of reputation. Mar. 15. 28, *Cum iniquis reputatus est*, Man reputed him a sinner.

And such like. *Vt condescentio supponat condescentiam. Bon.*

Nazian. & Damasc.

Now if any shall demand the cause or motiue which induced Christ to take those

those penall infirmities, the cause of taking is intimated in the word Taken: they were not in him deriued from nature, they were not enioined him by command, they were not inflicted vpon him for punishment, they were not imposed on him of necessity: but they were taken by him in loue. If either cõmand had vrged, or punishment forced him to it, then had he carried them, not taken them: if either Nature had framed, or necessity driuen him to it: then had they taken him, not he them. Indeed he had them by nature, and with necessitie: by nature, but how? by nature as it imports a Concomitance, not as it betokens a Cause together with nature, not of nature: with necessitie, but how? not a deriued necessity, but an assumed: not a necessitie of constraint, but absolute, which absolute necessitie was all voluntarie, because of his own accord hee would needs bee necessarily subiect to these infirmities. So that Saint Austin holds true, telling vs he had them, non miseranda necessitate, sed miserante Voluntate, not necessarily deriuing them by property of nature, but freely assuming

3. Cause of taking.

Secundum concomitantiam, non causam. Bon.

Secundum simultatem temporis non ordinem necessariæ consequutionis. Thom.

Assumptâ non contractâ. Bon. Scotus.

ming them, yea & the necessity of them by an act of will; his diuine wil preuenting, and his humane will concurring.

In præludium veræ incarnationis. Iren. l. 4.

It is well obserued by Zanchius, that Christ to shew his delight was to bee with the children of men, had often before hee was incarnate appeared in the visible shape of man playing as it were the Prologue to the act of his incarnation: but behold here he comes indéed vpon the stage of the world, and beggerly clad, or rather naked, acts a base part, and representes infirmities. Sweet Iesus, was it not enough for thée to endow vs with thy supernaturall riches, but thou must cloth thy selfe with our naturall nakednesse? was it not enough to assume our nature, and the properties belonging to that nature, and the actions issuing from those properties; but thou must co-assume the weaknesses of nature, of properties, of actions? in thy gospel thou commandest saying, take my yoke vpon you: in thy practise it séemeth thou takest our yoke vpon thee: God Lord, if thou hadst but prayed to thy Father, hee would haue giuen thee more then twelue legions of Angels: if thy

thy wrath had been kindled, yea but a little, all the foundations of the world had been discouered at the blasting of the breath of thy displeasure: if it had so pleased thee, thou mightest without assumptious weakenesse, and by a strong out-stretched arme, haue made thine enemies thy foot-stoole, and led captiuity captiue. Doubtlesse had not this Sampson bound himselfe with the cords of his loue, those Philistines could neuer haue surprised him; but this, euen this his good pleasure was, thus by this willing minoration and exinanition of himselfe to shew his greater condescension and dignation to vs, *Sugit vbera qui regit sidera*; & with the bright-burning flames of his loue to enkindle our greater affection and deuotion vnto him, *quantò pro me vilior tantò mihi carior*. In which regard it hath pleased the Holy-Ghost to phraze, Christs assuming of man-hood, a taking of flesh, denominating it not from the worthier part, the soule, an Exanination, but from the baser part, the flesh, an Incarnation, and in this place to terme it, not a taking of our nature, but a taking of our infirmities. *Augustin.* *Bernard.*

Vile

The second generall part.

We haue already seene great loue of Christ in taking our infirmities: we are yet in few words to see greater loue of Christ in carrying our Sorrows. There God was clothed with the vaile of flesh; here God is compassed with the shadow of death: there was earth, earth, earth. Hie. 22. 29. he was borne: here is woe, woe, woe, Reuel. 8. 13. hee hath borne: there he took the infirmities of our fraile nature; here he vndergoes the penaltie of our sinfull nature: there he came in the forme of a seruant, and was subiect and was bound; here hee comes in the forme of a bad seruant, and is beaten, and is crucified. For he carries sorrowes and (If I may so speake, for S. Bernard hath spoken) he runnes through the byers of passions, and like Ionas is plunged into the maine deep of Sorrowes, & swallowed by the Whale of death.

Bern. Ser. in fer. 4. hebd. pan. Ser. de pass.

Wherin, because his theme hath bin admirably discoursed and discussed *opus diei in die suo*, by a *non sicut* of inuention and iudgement, and also to spare eyes as well as eares, I list not to recompt at large the seuerals of his passion, from his

Sorrowes or paines.

his agony in one garden to his buriall in another garden. I stand not vpon that which yet hee stood much vpon, his trauels in preaching, his wearinesse in trauelling, his watchings while he prayed, his temptings while hee fasted, his teares while he pitied; what should I tell of the deniall and treason, cowardly deniall, diuelish Treason, of his own Apostles? how Peter at the tender voice of a Maide abiured him, whom at his powerfull voice he had forsaken all to follow. O Peter thy hands might well be warmed at the fire, but sure thy deuotion was cold in the mouth Luke 22. 55. but yet Peter, albeit he denied him there for feare, he had followed him thither for loue; and he wept bitterly, and so *delenit quod defleuit* hee washed away his fault with the baptisme of his tears: But Iudas, that second serpent, betrayed Christ that second Adam in the Garden so strangly, that the Euangelist may wel point it out with a double Ecce. Mar. 14 Being drunke with poison, while hee thirsts after gaine, and the strong armed man, not forcibly breaking into, but familiarly entring into his heart, (so

sayes

sayes the spirit of God, Luk 22.3. Satan entred into Iudas) hee sels him that came to redeeme the whole world: and whereas a pore box of ointment he had valued at three hundred pence, & more; Ioh. 12.5. Mar. 14.5. this precious ointment, Cant. 1.2. whose name is a sweet smelling ointment, powred out, and himself annointed with the oile of gladnes aboue his fellows, he prises at decorum pretium, a goodly price surely; Zach. 11.13. nay, sets no price, but takes their first offer, euen thirty pence. So heinously base, and basely heinous a fact, that in reuenge thereof at the destruction of Ierusalem, cleane contrarie, thirty Iewes are reported to haue beene sold for one penny. Thus not a stranger, *etiam tu O Brute*, but it was euen thou my companion saies the Prophet; *homo pacis meæ*, Iudas one of the twelue, *magnificauit super me supplantationem*, hath lifted his heele against his Maister and Maker, *& officio sanguinem fundit & pignore vulnus infligit*, & betrayed the Son of man with a kisse (*timeo Danaos & dona ferentes*, an enemies kisse are wounds.) I purpose not to agrauat the despight

Aug. Serm. 117

despight of his enemies, how the Iewes with ioint consent cried, not Him but Barrabas, at whose birth the Angels had sung, not vnto vs, but vnto thy name giue the glory; & so the builders, those who pretended skil in discerning stons, refused this precious Stone, this head-stone of the corner: how they crowned him, as neuer was King beſides, with a (dolefull shall I terme it, or shamefull?) diademe euen a crown of thorns; strange deuise! Thornes to torment Him, crowne to delude Him. How that face, in which the Angels desire to looke, they so deformed that, whom the spouse calleth Cant. 5. 10. a goodly person among ten thousand, of him Esay may verifie 53.2. hath neither beauty nor fauor, and by reason of his diuers-coloured blowes, and spittings, and stripes, and wounds, and goare, hee seemeth as it were in a Leprosie: how, if at any time hee had mercy shewed him? it was mercy as merciless as cruelty it selfe: for Pilate to moue the Iewes to pitty, stript him not so much of his clothes as of his skin by cruell scourging (if Vincentius say true) scourging with thorns, scourging with ropes scourging, with

Et compungentes coronant, & illudentes adorant. Ambr. in Luk. l. 10. c. 23.

Quasi leprosum Esay 53. 4. *Chrys. in Ioan. hom.* 83.

chaines. I will not talke of that, at which himselfe was silent, his condemnation, whereby the Lord of life was deliuered to the power of death: nor will I delate of his crucifying: so painefull a death that without any deadly wound it killed him with very paine, and so hainous a death that Tully himselfe wants words to expresse it, and is forced to a *quid dicam*? and yet this made more heinous and painefull by barbarous and sauage circumstance, while at that very time in which he had deliuered their Fathers from the house of Egyptian bondage, they crucified Him, and as vnworthy to breath his last, within the holy Citie they crucified him without the gates: and whom Esay saw attended with Angels (*Cœlestibus*) they consorted with theeues (*Sceleratis*) and that people, to whom he had formerly giuen water out of a Rock, and among whom he had lately turned water into wine, compelled him to drinke gall and vineger.

Quid dicam in crucem tollere? Orat. in ver. 7.

I haue not yet mentioned his sweating of bloud in thick drops proportionable to his Sorrow, so that it trickled down to the ground in the garden (Luke 22.24.

Magnus angor gutta grosse Iens: Con.

22.44. a strang watering of a garden!) this second Adam got his bread wherewith to nourish our soules in the bloody sweat of his browes: yea of his whole body, fainting as it were in the bath of his own bloud, & weeping not only with his eyes but euen with all his mẽbers. Bern Ser. 3. de ram pal.

I leaue his Soule drinking vp the cup of Sorrow, sheere! without any tempering of comfort, while the Deitie sequestred it selfe: his Body (of all other the most tender) as being shaped of virgin-substance without commixture of the male nature and yet the most sensible parts of this most tender Body bored and mangled: so bored, and so mangled, that now not so much his members, as his wounds, were tortured: his fæt before washed with teares, now teared with nailes. I disdaine to recompt their vile vsages insuing, how they parted his garments, by which he had wrought myracles, nor with his death did their malice die, but a Souldier pierced his side with such a broad deepe wound, that Thomas might put his hand in it. If I would follow the Fryers curious speculations, and pre- Quantum ad respectum laûminis. Schol. Cypr. 2. l. ep. 6. Chrys. in Mat. 27. August.

tended reuelations, I might particularly number vnto you his stripes amounting as some haue reported, to 5400. as others say to 5370. as yet others hold to 4000. at least as the custome according to the number of the band of Souldiers prouoth to 660. his head by the crowne of thornes bored with 72. wounds: his fiue maine woūds his six times shedding his precious bloud: his seuen speeches on the crosse: these I might summe and totall in iust accompt; but since *Pauperis est numerare pecus*, numbring is an argument of pouertie, it would much detract from the infinite plenty of Christs Sorrowes. And therefore to let passe these, and euery one of these, and many more then these, it is too too cleare that S. Bernard saies, *dixit multa, gessit mira, pertulit dura, dura verba, duriora verbera, durissima supplicia: pertulit dura*, hee hath carried Sorrowes. Sorrowes: so our translation reads it, these are of the Soule: another reades it Paines, and these may be of the bodie; whether we regard his disconsolate Soule, or his tender Body, a Sorrowfull and a Painefull Passion. So incredibly

Coff. *med.* 24. Did. *Veg.* Granat.

Oſor *de paſſi. in circum: orat: coron: flag l: cruciſ: lanc.*

credibly Sorrowful, that Esay may wel preface to these Sorrowes, 53. 1. Who will beleeue our report? So intolerably painefull, that each one of these paines may iustly be a martyrdom: so sorrowfull and so painefull that Esay may fitly surname Christ *Virum dolorum*, a man of Sorrows, and Bernard may call this time *Hebdomadam panosam*, a weeke of paines.

And yet for all the Sorrowes & paines, the sorrowfulnes and painefulnes hee carried it patiently, the Text sayes hee Carried Sorrowes or paines: amid the thornes of Paines sprung the rose of Patience, and I shall not need to set out the rarenesse of this, since I haue alreadie set downe the grieuousnes of those. It is like the bad spirits, whom he had often dispossessed of mens Soules and Bodies, obstinate in malice, complotted most exquisite torments of purpose to be reuenged on him. For so S. Luke had intimated vnto vs, that the Diuell hauing ended all his tempting, departed from him for a season, Luke 4. 13. till opportunity should serue, and now here he thought it serued: but Christ defeated

His patience.

Luke 4.

the Diuels plots, hee bore the paines, yea, *tulit et pertulit* he did both beare them and out-beare them, *Subiit & subegit* he did both vndergoe them, and ouercome them. In his teaching it is said he opened his mouth in parables; but at his condemning it is said he opened not his mouth: notwithstanding he was so despightfully vsed by Caiaphas, who had bought the Priest-hood for that yeare of Herod, & though the iudge of quick and dead was condemned to death by Pilate an vnrighteous iudge; yea by the same iudge acquited of guilt, and yet condemned to punishment, and this not according to the letter of the Law, but Luke 23.2. at the pleasure of the tormentors; yet for all this (as some coniecture, least by his eloquence he should haue escaped death) hee opened not his mouth; in so much that the iudge, who vniustly condemned him, iustly admired this. At their reuilings he was deafe & dumbe, that had cured their dumbe and their deafe, at his crucifying those rauening Wolues preyed vpon him *homo homini lupus*: this gentle Lamb prayed for them, *homo homini Deus*: he prayed *ignoscere* for them,

Ioseph. ant.

Bern. in Hebd. pen.

them, Father forgiue them, who had cryed *crucifige* on him, crucifie him, crucifie him. At his dying his soule was not taken from him like the rich Epicures in the Gospel but he laid down his Life, and he commended his Spirit and he gaue vp the Ghost, *Tradidit spiritum* saies S. Iohn, *emisit spiritum*, sayes S. Mathew, *emisit, non amisit* as S. Ambrose comments, he sent his spirit out of his body as Noah sent his Doue out of the Arke: & when as the very earth, though by nature vnmoueable, quaked for horror of the fact, and the whole course of nature was out of course, for that the Life of Nature was depriued of life, yet he, *Perdidit vitam ne perderet obedientiam* he gaue vp the Ghost. Well might the Doue, a Bird, which hath no gall, light vpon this Lambe of God which opened not his mouth. Milde Doue! Meeke Lambe, patiently and peaceably, mildly and meekely he carried painefull & pangfull, heinous and heauy Sorrowes, yea materially, Iohn 19. 17. he carried his own punishment and crosse, like Isaack who carried the wood on his shoulders, wherewith himselfe was designed to be

Suppliciũ sui ipse gestatur Leo Serm. 8.

sacrificed: take it how you please, Poꝛ-toꝛ-like *Baiulauit dolores* (if from the length of the woꝛd I may allude to the length of his soꝛrowes) not *tulit*, but *Baiulauit*, and *portauit*, they were long in him, and he in them, hee carried and indured soꝛrowes.

Tremel. Vulg. latin.

And yet foꝛ al this they were non of his own; foꝛ although S. Iohn saies truely, Ioh. 19.17. *Baiulans sibi crucem*, he carried his owne Crosse: yet S. Ambrose erpounds it *Doles Domine non tua, sed mea vulnera*, he carried Our Soꝛrowes.

In Luk. 10. 21.3.

His compassion.

Many faithfull Martyꝛs wee reade of, that haue carried heauy soꝛrowes: but this is Christ pꝛerogatiue peculiar to haue carried Our soꝛrowes. These here were ours: ours by desert.

Alasse he was innocent, though foꝛ vs he was made sinne, yet himself knew no sinne: and if the Toꝛmentoꝛs, should say as once they did Luke 22. 64. pꝛophesie, Who is it that smote thee, wee may quickly become Pꝛophets and answer foꝛ him. Our sins smote him. Euery one of vs might cry with Ionas, *Propter me hec tempestas* take me, and cast me into the sea. Ion. 1.12. but behold Christ

Iesus

Iesus cries louder, *in me conuertite ferrum*, if you seeke me, let these goe their way. Iohn 18.8. And so, *Sine nostris meritis, imo cũ nostris demeritis*, as S. Ambrose speaketh: where sin was plentious, grace being more plentious, as S. Paul speaketh. This Lambe sacrificeth himselfe vpon the Altar of the Crosse for our benefit, *Tanto dignantius quanto pro minus dignis*: with so much the more worthy loue, by how much lesse worthy we were of loue. *Ber. super. Cant. ser. 15.*

Now as aromaticall perfumes bruised in pieces, so this loue being discoursed in particulars, will be then most odoriferous and fragant. To begin with his Disciples, so deerely hee tendered, and so tenderly loued them, that if vpon vrgent occasion of important businesse, euen to pray, yea, and that for taking away the distastefull Cup of that death from him, he was to part from his disciples for a time, the Text sayes, Hee was plucked from them: not seuered & separated, but pulled and plucked like a tree by the roote, from the kindly soyle. Strange! he Whose shooes latchet *Iohn Baptist* is not worthy to stoop down and vnloose,

In particular.

To his disciples.

ἀπεσπάσθη. *Anulsus, Luke. 22, 41. Mar. 1.17.*

vnlooſe, he ſtoopeth downe, and waſheth the feet of his Diſciples: yet ſtranger: the feete of Iudas, who he foreknew and foretold (though not by name, to ſaue his credit) ſhould betray him, and cauſe his feete to be nailed to the croſſe, yet he waſhed the feete of Iudas, and as Saint Origen ſuppoſeth, hee waſhed them firſt of all, and like enough hee waſhed them with teares: ſure, what hee would not doe to Sathan for the glory of the whole world, that he did to Iudas for loue, he ſtooped downe before him, and waſhed his feete. Yea, moſt moſt ſtrange! When the Traytor diſſembling called him Maiſter, a Title of honour: hee ſaluted him kindly, Friend, an appellation of loue: and with thoſe lippes, in which there was found no guile, he kiſſed thoſe lips, vnder which was the poyſon of Aſpes. Nor was he leſſe compaſſionate to Peter, who by abiuring him, had prejudged his cauſe, and fore-condemned him: but as once when hee walked vpon the Water, and began to ſinke, Chriſt vpheld him with an out-ſtretched arme: ſo now when hee walked in the paths

of

of death, and was nigh swallowed in the gulfe of perdition, Christ saued him with a respecting, and recalling and reclaiming eye.

To strangers.

Nor is this loue confined to his Disciples, but deriueth it selfe euen to Strangers, while some report that the Souldier, who peirced his side, afterward through Christs loue, working in him by his spirit, became a Christian, a Professor, proued a Bishop, a Martyr. The theefe on the crosse, though a noted malefactor, yet if once hee cry, Lord remember me when, &c. Christ answers immediatly, (I say vnto thee) and promises (thou shalt) and seales vp his promise (Verily) and promises more then is asked (paradice) and promises presently being asked indefinitely (this day) Verily I say vnto thee, this day shalt thou be with me in paradice.

Chry. in Mat. hom. 88.

To his crucifiers.

These were but strangers: mark his loue to his Crucifiers, they curse and execrate themselues; yea, and their posterity. Math. 27.25. His blood be vpon vs & our children: he prayes for them; yea, before hee rewards the beleeuing theef, *hodie mecũ*, nay, before he disposes

of

of his déere Mother, *Ecce mater*, nay before hee takes care for himselfe, *Deus meus*, hee prayes for his Crucifiers; whō yet he nameth not Crucifiers, but them, Father forgiue them: and to make it as it were more effectuall, hée seconds his Prayer with a reason, (which yet hee did not praying for himselfe in the the Garden) for they know not what they doe. The meditation heereof makes a holy Father breake forth into Passion, how LORD, how wilt thou drench those that loue thée in the streame of thy pleasures, who doest so embalme these that crucifie thee, with the Oyle of thy mercy?

Bern. hebd. passe

To mankind.

Nor is Christs loue onely great intensiuely, intensiuely to his Disciples, intensiuely to those Strangers, intensiuely to these Crucifiers; but great it is both intensiuely, and extensiuely to all mankind; while he had giuen that which he did not owe vs, and forgiuen that which wee owed him, and, after wee had borne armes against him, hée hath embraced vs in the armes of his mercy, and to make Seruants Bro-

thers

thers, and exiles Kinges, hath made himselfe the by-word of the people, and the curse of the Law, and the life of all men; hath giuen his own to purchase all mens. And that so cheerefullie giuen, that the loue and manner of giuing is farre greater, then this greatest guift; his compassion then his passion.

Amb. in Luke. l. 10. c. 23.

Shall I say he resolues to die? himselfe tels mee more, that he is streighted and greeued till he doe dye: if Iudas slacke, he hastens him. Iohn. 13.27. that thou doest doe quickly: if Peter dissuade him from dying, though before he called him blessed, he will now call him. Math. 16.23. Sathan he accounts his passion but a iourney, Iohn 7. 33. I goe vnto him that sent me: I, but a iourney may seeme tedious; behold, then he accounts it a Baptisme, which is but a sprinkling, at most a washing. Luke 12. 50. I must be baptized with a Baptisme: yea, hee does accompt it as easie as to drinke, yea, it is meate and drinke to him to dye for vs. Iohn 4. 32. I haue meat to eate which ye know not of, and Iohn 18. 11. Shall I not drinke

The manner of his louing. *συνέχεται Coactor. Lu. 12. 50.*

of

of the cup which my Father hath giuen me? Hee saues not, I will, but with Emphaticall vehemence, shall I not; not taste and sip of it, but drinke of it, and drinke it off, shal I not drink of the Cup? I cannot omit that which the Gospell hath, naming that howre. Iohn 8. 20. His howre: as if in that he were to inioy his longing: and what himselfe there addeth; tearming his Passion Verse 28. His exaltation. May it please you take note of the circumstances; his bloud was so desirous, and euen couetuous, and (if it bee lawfull so to say) ambitious of effusion, that it could not bee contained within the Precincts of his veines, but of his owne accord sweate and issued out: and when he was to be betrayed, in token of loue, hee would needes bee betrayed with a Kisse, which is the token of loue, and as it were to meete death halfe way: *Processit*, hee went forth, and hee glories so much in the sauing Name Iesus, that so soone as they tell him, they seeke Iesus of Nazareth, hee presently answeres, I am he. Goe we now along with him to

his

his Crosse, and obserue him a while: there when he prayed (My God, My God) Hee might haue prayed in silence, but remembring hee was Our Teacher, he cryed with a loud voyce: when he cryed I thirst, it may be probably presumed, that his thirst proceeded not so much from his dryneſſe, as from his loue, nor did hee thirst so much for drinke, as for Our Saluation: at his dying to shew hee was and will bee ready to incline in fauour to vs, he dyed *Inclinato capite*, bowing downe his head, and (as it may seeme) calling for death, which otherwise for feare (saith Nazianzen) durst not approach him, hee dyed crying with a loud voyce. VVhat shall I, what needs I, what can I say more? This much, such was his loue, that if it had beene needfull, hee would haue beene dying for vs vntill the day of Iudgement; I will yet say more, such and so much was his loue to men, as they themselues many of them, accompt madneſſe: Saint Paule cals it much [illegible] and as the vulger Latine reads it, so much loue. Who can expresse,

Ephes. 2. 4. Nimiam caritatem. Bern. Vse of duty.

praise, who can value, who can conceiue *Qualiter præuenerit nos, venerit ad nos, subuenerit nobis?* O the loue it selfe, of none but such a louer as is loue himselfe.

Sponsus sanguinum. Bern.

Thus, to draw toward conclusion, we see Christ Iesus that Bridegroome of blood celebrates a marriage with his Church vpon the geniall Bed of the crosse, his head resting vpon a pillow of thornes, and himselfe attired with the rich wedding garment of loue. We are Christs Church, and loue is the Loadstone of loue, no man so Iron-hearted, but the loadstone of such loue may draw him. This King exacts no tribute, but loue; requires no homage but loue, inioynes no duty but loue, expects no requitall but loue, and though he haue remitted all other debts, this one he will not remit: owe nothing but loue. Let the Church therefore (as the Spouse in the Canticles) be sick and faint for loue, and let alway the fire of zealous loue preserued and nozished with the fewell of Christs crosse, burne and flame vpon the altars of our hearts. Doe we hears ioyntly that Christ was borne and was

crucified

crucified? Let not, O, let not Christ bee crucified by vs againe, Heb. 6. 6. but let vs be crucified with Christ, Gal. 2. 20. and let him, O let him bee borne in vs againe. Gal. 4. 19. Let vs not with the vncleane Spirits cry, what haue wee to doe with thee, O Iesus of Nazareth; Mar. 1. and yet they also confessed him to be the Son of God: but let vs with the good Angels (and yet hee was not their Redeemer) sing at his birth, yea, sing and play, *Corde & chordis, fide & fidibus*, with hart and hand, and Harpe, this song of ioy and iouisance, and iollity, Glory to God on high; And at his death with the same quire of heauenlie Musitions, chant out hymnes of praise to the Lamb that is killed. Reu. 2. Generally do we hear Christs birth or Assumption, although wee cannot with the Star run to him, nor with Elizabeths Babe spring in the wombe, nor with Simion take him vp in our armes; yet let vs with the Prophetesse Anna confesse him, and with the watchfull Shepheards glorifie God for him; yea more, let vs with the Wise-men in the Gospel, being lightned and guided with

the Star of Grace, come and present gifts vnto him, Gold, Frankincense, and Myrrhe: we shall not need to fetch gold from Ophir, but the Gold of pure faith, which will abide the fiery tryall, & Frankinscence by exhaling the sweet perfume of deuout prayers, and Myrrh by dropping and distilling the bitter, but pretious teares of repentance. Do we heare Christs Death or Passion? If any man be not so forward as the wisemen, to acknowledge him in the Stable; yet let him not bee more backeward then the Theefe, who confessed him on the Crosse. Let vs not account the blood of the Testament an vnholie thing, and commit vncleanesse with greedinesse, like those that are enemies of his crosse: but let vs bathe our soules in that purple streame, and haue our fruit vnto holinesse, like those that are conformable to this death.

Stantem lego, flentem non lego. Ambr. de ob. Val.

Let no man deceiue himselfe, and hold it sufficient, to weepe in commiseration of Christs paines: the Virgine-Mother we reade, stood by the Crosse, we doe not read she wept by the crosse; and yet if thine Head sweat clots, and powre

powre streams of blood, thine eies may well shed drops of teares; if not for his paines, yet for thine owne sinnes. The true fruit gathered of the trée of Christs Crosse, is our imitation of Christs example. If therefore he the Captaine and finisher of Our Faith, Who is the Myrrour of suffering, and the méede of Sufferers, if he suffered and so entered into his glory: then wee must beare tryall if we will carry away triumph; and trauell by the Wildernesse of Sorrow, into the Land of promise, and (if néede require) sayle through a Red Sea of blood vnto the wished Hauen of Hauen.

If he were crowned with Thornes, (a Lilly among Thornes) be wée also crowned not with Flowers, but with Thornes; namely, with the roughnesse and sharpenesse of a Godlie life. As GODFROY of Bullen, the first proclaymed Christian King of Ierusalem, refused to bee crowned there, adding, it was vnfit the Seruants Head should there bee crowned with Gold, where the Maisters had

οὐκ ἄνθεσιν ἀλλ' ἀκάνθαις Clem. pæd. 2. 8. τοῦ τραχεῖ τοῦ κτθιόνεις. Naz. εἰς γεν. σωτ.

bene crowned with Thorns: the same resolution mozalized let vs carry, and accompt it a shame for the member to be delicately pampered vnder a Head gozed with Thornes, but so liue, as the life of the Members may bee the Crowne of the Head, and not our sinnes the prickles of the Thornes. When we reade at Christs death, that the vaile of the Temple was rent, and the Graues opened themselues, and the stones were clouen, if we cannot become as the noble Vaile of the Temple (and yet we should be Temples of the Holy Ghost) which rent in twaine from top to bottome; at least let vs equall the stinking Graues that opened, and let the Graues of Our Soules, dead in sinne, send forth their dead: and if we cannot haue fleshy hearts, as the Prophet speaketh, yet, in this point let vs haue stony hearts, to be clouen at the meditation of the Passion of Christ. O let Our harts abound with the meditation of his Passion, and let our mouths speake out of the abundance of our hearts.

Bern.

Aug. ser. 114.

O diuine fountaine of meditation, flow-

flowing with waters of comfort by the pathes of righteousnesse! as Philip inuites Nathanael, come and see; as Dauid proclaimeth, tast and see how gracious the Lord is. Behold that which Iudas sold and the Iewes bought, that hath Iudas lost, and we haue gained, euen Christ himselfe, who in his passion as bee is μεγαλόδωρος, and of bountifull largesse, so he is μεγαλωφελὴς and of vnualuable profit, while he being abased and abused hath aduanced and aduantaged vs, and according to the riches of his grace out of senceless stones hath raised vp vs children to Abraham, and, whereas before we sate in the shadow of death, hath giuen vs possession of the Land of the liuing. Cheere vp therefore O droping soule what euer thou art: doth Sathan tempt thee, and attempt to plunge thee into a Gulfe of dispaire? Is thy conscience well-nigh ouer-whelmed with a Sea of Gods wrath? Feare not Sathan, see Christ hanging in the ayre to cast downe the Prince of the ayre: feare not wrath, heare Christs blod speaking better things then the blod of Abel, and cry-

Vse of comfort.

Clem. ped. l. 1. cap. 9.

Aret.

ing not for reuenge, but for pardon of his brother: do but present this Iosephs coat dipped and died in blod to his Father, and hee will acknowledge it. Art thou a Theefe? While thou art an impenitent Sinner, thou art; for thou robbest God of his honour, the Church of a member, thy Soule of life: Loe, for thy comfort Christ would néds bee crucified among sinners and Theeues, to signifie his mercy, to Sinners and to Théeues: doe but cry with the beléeuing Théefe, Lord remember me, and bee crucified with Christ, not as hee was, but as Saint Paul teacheth: Gal. 2.20. and then like a Theefe thou shalt steale; yea, take by violence the Kingdome of Heauen, and with that thefe be assured of Paradice: it is the honour of Paradice to haue such a Lord, as can make a bery théefe worthy the ioyes thereof: desire we sauing grace? The Cherubins do not so shaddow the Mercy seat, but that it darts out Soueraigne influences of sauing Grace. Stand wee in want of mercy? Then follow we S. Bernards practise, *Quod ex me mihi deest, vsurpo ex visceribus Domini,*

Cælestis furatur imperium. Chry: de latr. hom. 2. Aug. Ser. 130.

Sup. Cant. Ser. 61.

mini, qua miserecordia affluunt, & least the current of his mercifull bowels should be dammed vp; or least hapily he should reserue any blood vnshed for our sakes. *Non desunt foramina, per quæ effluat:* Lo they haue peirced, (or according to the latine reading) *Iohn* 19. 34. opened his side with a Speare, from which issued blood and water, water to clense, blood to redeeme: two Sacramentall riuers of Paradice, making glad the Citty of God, and steeping the whole world with a ritch veine of lining water. The Doue may build her a nest in these *Can.* 2. holes of the rock: the holes of the rock are the wounds of Christ, for Christ is the rock: the faithfull soule is the doue, bee you simple as doues: the faithfull soule by deuout meditation may build vpon Christ, and hide it selfe in his wounds which are open for entrance.

Ibid.

Aqua quæ diluat, sanguis quæ redimat. Ambr. in Luke. l. 10. c. 23.

Bern sup. Cant. Ser. 6.

The man that thus applyeth Christs passion, hee may crye, and crye ioyfully, and truely crye, thy death O Lord, is my birth, thy Crowne of Thornes my Garland, the Wounds of thy Body, the Stars of my firmament:

thy bitter mirrhe refresheth mee, thy stripes heale me, and thy blood cleanseth me: Mount Caluary is to me, the place of refuge, the Sanctuary of mercy, the Land of Promise, the Garden of Paradice: thy Crosse is to mee the wood, sweetning the bitter Waters of Marah, the Arke of the Couenant, the tree of life, the Ladder of Iacob, the gate of Heauen, the trophey of Victory, the chariot of Triumph, the monument of Saluation.

From the efficacy and certainty.

S. Chrysostome notes that the verie ayre was perfumed with the fragrant odour of this lamb when he was sacrificed, & that the very earth was clensed with the blood that streamed from his sides; and yet he came not to perfume the ayre, he came not to clense the earth: but hee came to seeke and saue the lost sheepe of Israell, hee came to take their infirmities, to carry their Sorrowes; and their infirmities and their Sorrows, he hath taken and hath carryed: surely not as Marcion auouched, imaginarily, but as Ignatius teacheth, really: surely saies the Prophet he hath taken: yea, and that long before he had taken.

δοξαστως putatiue.
ἀληθῶς καὶ δοκήσει ep: 2. ad Tral.

Such

Such is the priuiledge of propheticall history, that it speakes in the pretertence of the future time: and such the vertue of Christs merit that *prius profuit quam fuit*, it was effectual and helpfull, before it was actuall and existent. For howsoeuer indéed Christ was anointed with the Oile of his Fathers decrée to the function of the mediator from before the foundation of the world & the Sons of men; yet was this light reuealed in the dispensation of the fulnes of times aboue seuen hundred yeares after this prophesie: and yet aboue seuen hundred yeares before he had or taken or caried, Surely, saies the prophet, surely he hath taken our infirmities, and caried our sorrowes. And sure albeit the Prophet had béene silent in this point, concerning Christs infirmities and sorrowes; yet the new Starre appearing at his birth, peculiarly termed Mat.2.2. his Starre so bright, that the sunne in the day-time obscured it not: so strange, that it had both station and motion, as occasion serued; so happy, that the Colledge of Priests liuing then at Rome, iudged it a soueraigne beneficiall star to mankind; this

Iansen. *con.c.9.* *Bas.* εἰσάγ. χρ. γεν. Mornæ. *de ver. rel.c.3.4.*

this very ſtar pointed at this truth, that God was borne, and toke our infirmities: the ſtrange Eclipſe ſáne at his death, ſolemnizing as it were his exequies in ſo miraculous diſmall maner, that the Moone being at the full, and the day at the midſt, it vailed the face of the Sun with a Sable mantle, three houres together, which made Dionyſius of Athens to cry out, Now the God of Nature ſuffers; this very Eclipſe ſhadowed out this truth, that God died, and carried our ſorrowes. Our ſorrowes: this benefit of grace is not appropriate to the Iewes; though the graine dies in Iudæa, yet the corne riſes among the nations, and though S. Mathew firſt deriues Chriſts line but frõ Abrahã, yet S. Luke 3. fetches it from Adam: and Ieſus Chriſt hath as well a Greeke name Chriſt, as an Hebrew name Ieſus, and Chriſt is noted to dye with his hands diſpred and diſplaid, as calling the Iewes with one hand, and the Gentils with the other, and now the vaple of the Iewiſh temple is rent, & the partition-wall is ruined, and Chriſt is Ours. Our ſorrowes: not the ſorrowes of ſome of vs, but of vs all (howſoeuer the prophet ſaith not of ſom, leaſt

Dionys. ep.

From the generalitie.

Aret.

least any despaire, or of all men, least any presume, but indefinitely Our) while the title of the Crosse was in the three most common tongues, and Christ dyed with his body extended toward the four quarters of the world, and hanging amidst the Elements, as dying for the good of the whole world; sufficiently for All, but effectually to the Israel that is of God, a remnant according to the election of Grace. And thus, he is effectuall to all Persons, and to all Times; to all persons, to vs: Vnto vs a child is borne, and vnto vs a Sonne is giuen: Esay 9.6. To you, to you is borne a Sauiour. Luke 2.11. To them, they that dwelled in the land of the shadow of death vpon them hath the light shined. Esay 9.2. To all times, to the time past, hee hath taken in this chap. vers. 4. To the time present, he is despised, ver. 3. To the time to come, he shall grow vp. verse 2. He that was, and is, and is to come. Reu. 1.8. He hath deliuered vs from death, doth deliuer, and will deliuer. 2. Cor 1. he hath taken and carried, doth and will take and carry effectually both Our and Your and Their infirmities and sorrowes, Sedul. *paschal.* l.3.c.13.

sorrows, all Our infirmities & sorrows, and the infirmities & sorrows, of vs all.

The conclusion. To seale vp this discourse, since now Iesus is crucified, as charitie doth communicate and say, hee carried Our sorrowes; so let Faith appropriate & cry, he caried my sorrows, *Bone Iesu est mihi* Iesus good Iesus make good, thy good Name Iesus, vnto mee. The Spouse in the Canticles surnameth him A bundle of myrhe: let therefore euery Christian man bind together a bundle of mirrhe, gathered of all and seuerall his Paines and Pangs and Passions, which are so many Branches of the Mirrhe-tree, and with the same Spouse place it betweene his brests; yea in his brest, in his inmost breast. It is reported of Ignatius that holy Martyr (*fides sit penes Authorum* beleeue it who list) that being mooued by Traian the Emperour, to renounce and reuolt from his Lord and Master Iesus: he returned this answer, he could by no meanes doe it, for his Name was written in his Heart: vpon which refusall, the Emperor putting him to death, and causing his Heart to be ript out of his Belly, there was found the Name of

Marg. *de. la. Big. tom. 3. Bibl. patr. ante* Ign. Vincent.

Iesus

Iesus written in golden Characters. Suppose this history be not a history but a Fable; yet *de te fabula narratur* thou must moralize this fable: and as Cecilia carried alwaies the Gospel of Christ in her brest, so must thou Christ himself: yea, with Ioseph of Arimathia, that honorable Councellor, entomb Iesus: where? where no man hath laid before, euen in a beleeuing heart, in the Garden of thy soul, among the flowers of thy vertues; and imitate the Iewes, at least in this; to set a watch about the Tombe, least in the night of sin he be stolen away. He that cannot with Ignatius haue the Name of Iesus written in his heart; yet let him with the same Ignatius sound, & resound his Name and cry Iesus my loue, is crucified. Verily these words (Iesus crucified) being not barely vttered (for alas speech is quantitie, and quantitie is deuoide of efficacie) but being firmely beleeued, they are soueraigne and powerfull words. Are we learned? then with Bonauenture we may gather more learned subtilties at the foote of the Crosse, then at the feet of any Gamaliel, & with S. Paul esteeme to know nothing (who

Bonauen. prel. vit. ob.

Ὁ ἐμὸς ἔρως ἐσταύρωται.

yet

yet was rapt into the third heauens, & knew much) 1. Cor. 2. 2. saue Iesus Christ and him crucified: no better schoole then Caluary, chaire then Crosse; no deeper booke then Christs woundes; no higher Philosophy then Christ crucified. Are we vnlearned? as Gregory calls Images, so Cyprian calleth the passion of Christ, the booke of Idyots. In our iournies by land these words (Iesus crucified) are a *Vade mecum* a companion to guide vs: in our voyages by Sea they are an *anchora spei*, a *caput bonæ spei*, a *terram vidio*, the Sea-mens Anchor, the Sea-mens Hauen, the Sea-mens shore: in our battels *in hoc signo vinces*, they are an Ensigne of Victory, *Veni, vidi, vici*, they are a Laurell of triumph. These words (Iesus Crucified) in our temptations they are *remedium contra omnia incentiua*, such a shield of Faith as quencheth all the fiery darts of the wicked: in our dumps and pensiueneſſe, they are *lætificans Galeni* a gladsome cordiall, reioyce in as much as yee are partakers of Christs passions. 1. Pet. 3. In our sicknesse and maladies, they are *pillulæ sine quibus esse nolo*, the sick-mans salue for

Bern. ser. 43. in Cant.

Bern.

for all sores: yea in the very agonie of death, they make vs with old Simeon sing merily a *Nunc dimittis*, and a true *requiem* to our soules, and to hold the confidence, and the reioicing of that hope vnto the end, and to cry with Peter, though I should dye with thee, yet will I not deny thee. Finally these words (Iesus Crucified) beeing applyed by strong hand of liuely Faith, they are able, I might say, to remoone Mountaines, to coniure Spirits, to raise the dead; I will say to saue sinfull Men, to eternize mortall men, to blesse wretched Men. O Lord, we of our selues are sinfull and mortall; and wretched: O saue and eternize, and blesse vs; euen for the merite of Iesus Christ Crucified. To whom with thee O Father and the Holy Spirit, be all praise, and glorie now and euermore.

Electuarium reconditum in Vasculo vocabuli huius quod est Jesus &c. Bern. *in Cant. ser.* 13.

Blessed are they that are made conformable to the Life and Death of Jesvs Christ.

FINIS.